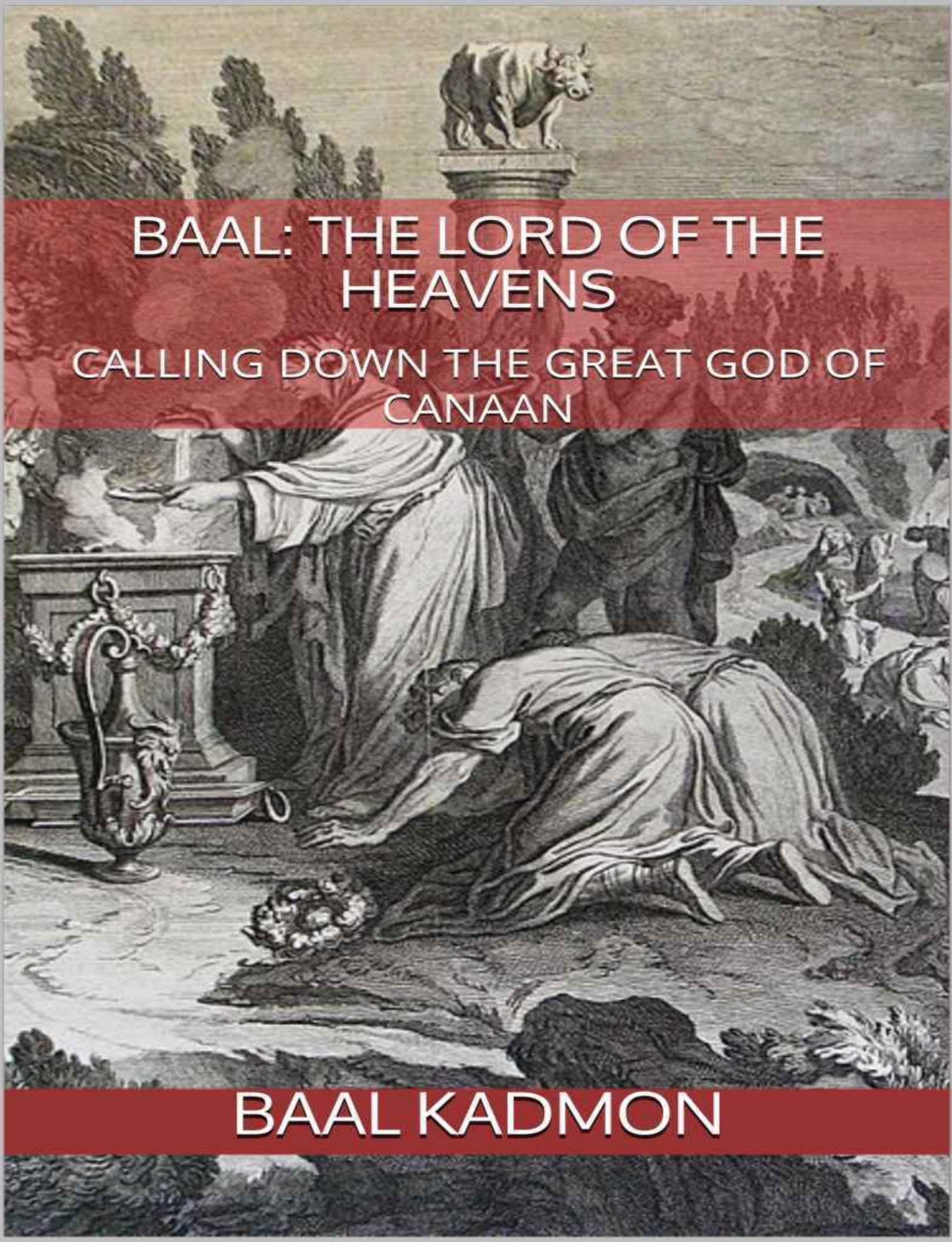

BAAL: THE LORD OF THE HEAVENS

CALLING DOWN THE GREAT GOD OF CANAAN

BAAL KADMON

Baal: The Lord of the Heavens
Calling Down the Great God of Canaan

Canaanite Magick Book 2

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Dedication

This book is dedicated to The Great Lord of Heaven, Baal and to my patron Saint, Saint Expedite.

Disclaimer

Disclaimer: By law, I need to add this statement.

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Introduction

The Great Canaanite God Baal is one of the most maligned deities in western religious history. Only Satan is considered more sinister and evil. This is sad because Baal is not evil at all but has been done an injustice and that is something I will be discussing at great length later in this book. Despite his falsely ascribed reputation in western religion, Baal is a mysterious God with qualities very similar to that of Yahweh of the Old Testament. In fact, they might be more alike than you can imagine.

In general, the Canaanite pantheon is one of the most mysterious pantheons of the ancient Middle East. Because of the western taint, no one has truly discussed Baal in a way that does not reflect this bias. Sure, they have discussed him academically, but seldom spiritually without this weird negativity. Even other books that discuss Baal in magickal practice, do so with the inherent western bias that he is this shady, dark character with sinister motives. Yes, he like any other God and Goddess, has this side, but he was also prayed to and worshiped for good and benevolent reasons as well. He was, in fact, a savior-like figure.

In this book, we will not only learn how to call upon this great God magickally, we will also dispel the myths surrounding him.

As I do with all my books, I like to discuss history; I am an historian after all.

We will cover:

The history of Baal.

His various aspects and forms.

His worship and pervasiveness in ancient Biblical writings.

A brief overview of the Baal Cycle.

Why Baal is incorrectly equated with the Devil and evil in the West.

Demonological References to Baal from the Most Obvious to the least and why they get it wrong.

And finally, we will learn his great magick. He is very powerful, I must warn you.

We have a lot to cover. Let us proceed.

Baal - A General Overview

Before I go into greater depth on Baal, I would like to discuss some general ideas about him first. As I mentioned in the introduction, Baal is quite a mysterious God, despite being widely-worshiped throughout the Middle East. In fact, his cult was so widespread that some have called him "The God with a Thousand faces." They call him this because he was not only widespread, but he also influenced other mythological systems. Even the Ancient Egyptians revered him, and the Babylonians also worshipped him as Bel-Marduk. We will get into that later in the book.

The name Baal, simply means "owner" or "Lord" in various Semitic dialects. In Modern Hebrew, Baal is often the term used for "husband". He was commonly known to be a God of fertility and of storms and in some cases, a solar deity. Please remember his affiliation as a storm God, this will come in handy later in the book when the priests of Baal encounter Elijah. **He was considered the prince and lord of the earth.** (**Remember this fact because this will tie into our discussion as to why Baal was later associated with demons**.) Most of what we know about Baal OUTSIDE of the Biblical narrative has been derived from the tablets that were discovered in Northern Syria in a place called Ras Shamra. These texts are very old, dating back to the 2nd Millennium B.C. The most well-known of these tablets describe Baal's aspects as a fertility and storm God and his constant battles with the God of death and desolation, Mot. Do you see the theme? Life/Death. The name the academics use to describe these tablets is "The Baal Cycle." It is probably the only tablets we have that describes much of Baal's behavior within the Canaanite religion. In fact, it gives a good indication of the overall religious principles the Canaanites believed in. They were very nature-based, which, of course, was not uncommon in the region or for any polytheistic civilization before and after the Canaanites.

Aside from his role in the fertility cults of Canaan, he was also considered King of the Gods. This he achieved by surpassing the God El for his throne. This is an interesting development within the Canaanite religion because it parallels a shift of belief which was also found amongst the Hebrews. I will discuss that later in the book. This, of course, informs a lot of the occult ideas on Baal. We will get into that later as well.

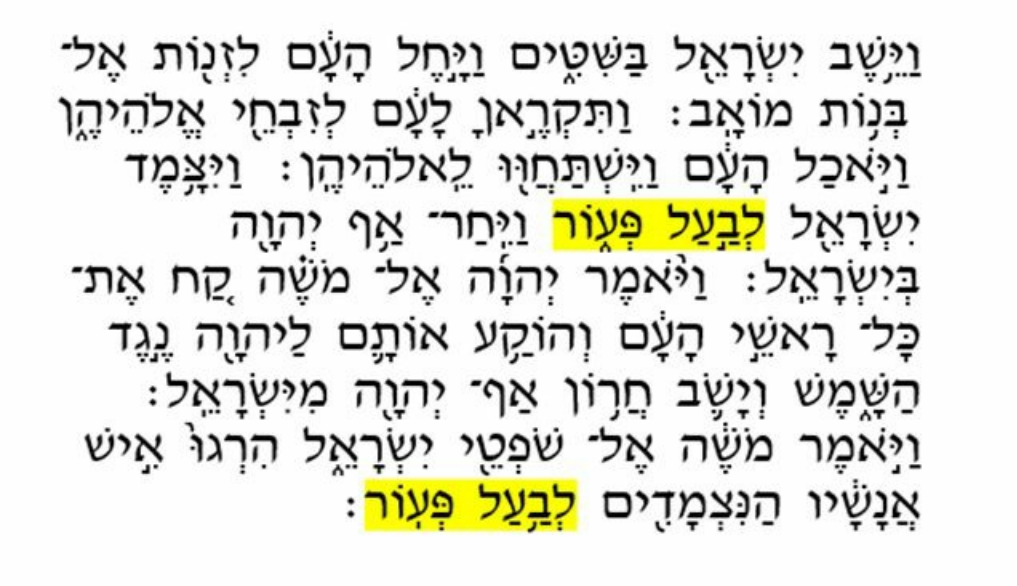
There is a lot to cover, but I wanted to give you a taste of the vast journey we will go on to reveal the essence of who Baal is and how he has influenced so much of what we know of God in the Western Religious tradition. Let us now look at instances in which Baal was mentioned in the Old Testament.

Baal in the Old Testament

As I indicated earlier, Baal's influence has been widespread throughout the Middle East and parts of North Africa. He is very well-known within the Old Testament as being the chief nemesis of Yahweh. He was mentioned about 90 times in the Old Testament. The Baal cult was so pervasive that it served as a constant thorn in the side of the Israelites. They were constantly ensnared by the Canaanite religion in general. This was seen especially when certain Israelite kings would endorse such worship. Another reason why Baal worship held such sway was because, for the most part, early Israelites were simply break-away Canaanites. Yes, I know this is a controversial statement, but archeology has painted that picture for quite some time. Let us take a look at the verses in the Old Testament in which Baal was worshiped by the Israelites, shall we?

The first instance of Baal worship in the Old Testament can be found in Numbers 25: 1-5. Here is the Hebrew first with an indication as to where the Baal name is present and then I will provide the English translation. Please note that in these verses, Baal is referred to by one of his aspects, ' Baal-Peor' Peor is a mountain near where the Israelites were in this verse. I will go into each aspect a bit later in the book.

Numbers 25: 1-5:

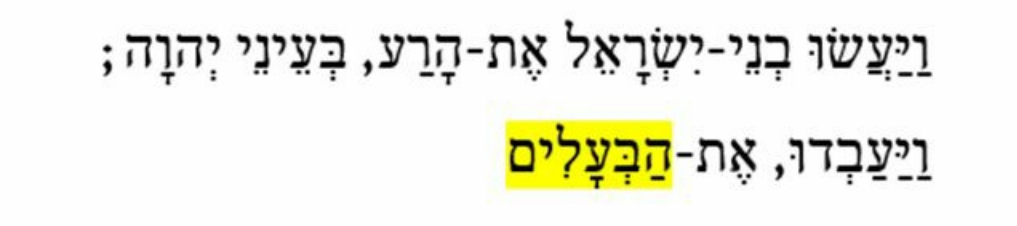

וַיֵּשֶׁב יִשְׂרָאֵל בַּשִּׁטִּים וַיָּחֶל הָעָם לִזְנוֹת אֶל־
בְּנוֹת מוֹאָב: וַתִּקְרֶאן לָעָם לְזִבְחֵי אֱלֹהֵיהֶן
וַיֹּאכַל הָעָם וַיִּשְׁתַּחֲוּוּ לֵאלֹהֵיהֶן: וַיִּצָּמֶד
יִשְׂרָאֵל לְבַעַל פְּעוֹר וַיִּחַר־אַף יְהוָה
בְּיִשְׂרָאֵל: וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה קַח אֶת־
כָּל־רָאשֵׁי הָעָם וְהוֹקַע אוֹתָם לַיהוָה נֶגֶד
הַשָּׁמֶשׁ וְיָשֹׁב חֲרוֹן אַף־יְהוָה מִיִּשְׂרָאֵל:
וַיֹּאמֶר מֹשֶׁה אֶל־שֹׁפְטֵי יִשְׂרָאֵל הִרְגוּ אִישׁ
אֲנָשָׁיו הַנִּצְמָדִים לְבַעַל פְּעוֹר:

1 “And Israel abode in Shittim, and the people began to commit harlotry with the daughters of Moab. **2** And they called the people unto the sacrifices of their Gods; and the people did eat, and bowed down to their Gods. **3** And Israel joined himself unto the Baal of Peor; and the anger of the LORD was kindled against Israel. **4** And the LORD said unto Moses: 'Take all the chiefs of the people, and hang them up unto the LORD in face of the sun, that the fierce anger of the LORD may turn away from Israel.' **5** And Moses said unto the judges of Israel: 'Slay ye everyone his men that have joined themselves unto the Baal of Peor.'”

As you can see, the Lord was not happy about the Israelite backslide into Baal worship. Let us take a look at a few more. The ones to follow are of a similar theme and can be found in the book of Judges.

As in the above example, I will first provide the Hebrew and then the English.

Judges 2:11:

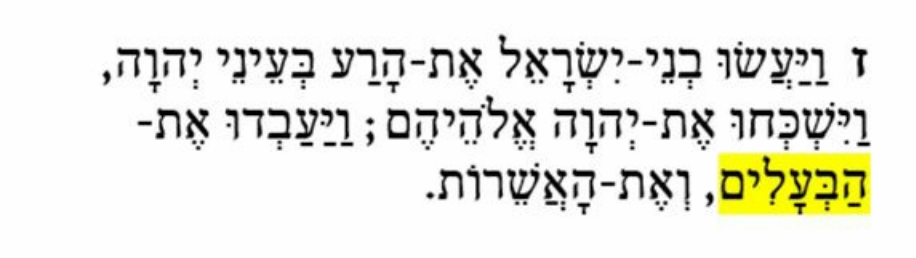


English:

11 "And the children of Israel did that which was evil in the sight of the LORD, and served the Baalim."

In this example, the term for Baal is "Baalim" which is a plural word, so in essence they served the "Baals". They use this term in the plural because, as I mentioned earlier, Baal had many forms and his worship was widespread. So instead of itemizing the individual locations in which Baal was worshiped, they simply lumped them together, as "the Baals" whereas the last verse we find they worshiped the Baal that was at Mount Peor.

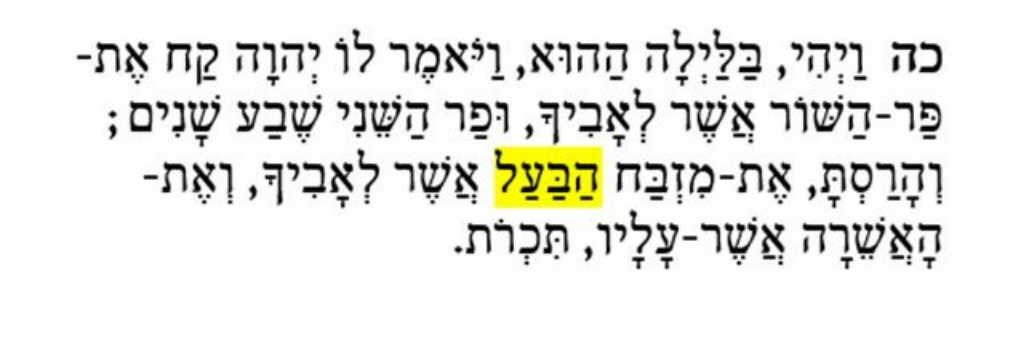
Judges 3:7:


ז וַיַּעֲשׂוּ בְנֵי-יִשְׂרָאֵל אֶת-הָרַע בְּעֵינֵי יְהוָה,
וַיִּשְׁכְּחוּ אֶת-יְהוָה אֱלֹהֵיהֶם; וַיַּעַבְדוּ אֶת-
הַבְּעָלִים, וְאֶת-הָאֲשֵׁרוֹת.

7 "And the children of Israel did that which was evil in the sight of the LORD, and forgot the LORD their God, and served the Baalim and the Asheroth"

Here we have the same plural usage for Baal. We also see the plural for the Goddess Asherah, Asherot.

Judges 6:25, 28, 30-32:


כה וַיְהִי, בַּלַּיְלָה הַהוּא, וַיֹּאמֶר לוֹ יְהוָה קַח אֶת-
פַּר-הַשּׁוֹר אֲשֶׁר לְאָבִיךָ, וּפַר הַשֵּׁנִי שֶׁבַע שָׁנִים;
וְהָרַסְתָּ, אֶת-מִזְבַּח הַבַּעַל אֲשֶׁר לְאָבִיךָ, וְאֶת-
הָאֲשֵׁרָה אֲשֶׁר-עָלָיו, תִּכְרֹת.

כח וַיַּשְׁכִּימוּ אַנְשֵׁי הָעִיר, בַּבֹּקֶר, וְהִנֵּה נֻתַּץ
מִזְבַּח הַבַּעַל, וְהָאֲשֵׁרָה אֲשֶׁר-עָלָיו כָּרֻתָה; וְאֶת,
הַפָּר הַשֵּׁנִי, הֻעֲלָה, עַל-הַמִּזְבֵּחַ הַבָּנוּי.

ל וַיֹּאמְרוּ אַנְשֵׁי הָעִיר, אֶל-יוֹאָשׁ, הוֹצֵא אֶת-
בִּנְךָ, וְיָמֹת: כִּי נָתַץ אֶת-מִזְבַּח הַבַּעַל, וְכִי כָרַת
הָאֲשֵׁרָה אֲשֶׁר-עָלָיו.
לא וַיֹּאמֶר יוֹאָשׁ לְכָל אֲשֶׁר-עָמְדוּ עָלָיו הַאַתֶּם
תְּרִיבוּן לַבַּעַל, אִם-אַתֶּם תּוֹשִׁיעוּן אוֹתוֹ, אֲשֶׁר
יָרִיב לוֹ יוּמַת, עַד-הַבֹּקֶר; אִם-אֱלֹהִים הוּא יָרֶב
לוֹ, כִּי נָתַץ אֶת-מִזְבְּחוֹ.
לב וַיִּקְרָא-לוֹ בַיּוֹם-הַהוּא, יְרֻבַּעַל לֵאמֹר: יָרֶב
בּוֹ הַבַּעַל, כִּי נָתַץ אֶת-מִזְבְּחוֹ.

25 “And it came to pass the same night, that the LORD said unto him: 'Take thy father's bullock, and the second bullock of seven years old, and throw down the altar of Baal that thy father hath, and cut down the Asherah that is by it;

28 And when the men of the city arose early in the morning, behold, the altar of Baal was broken down, and the Asherah was cut down that was by it, and the second bullock was offered upon the altar that was built.

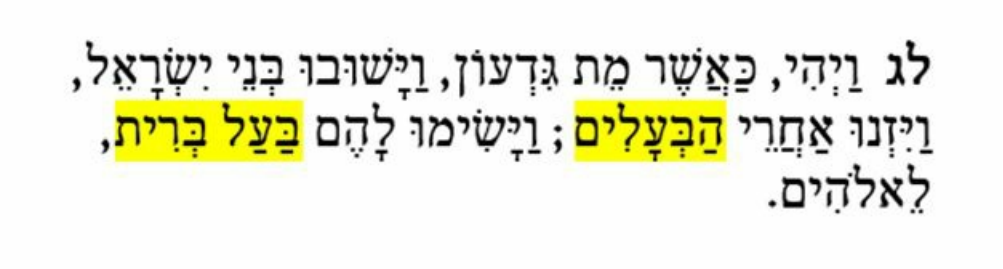
30 Then the men of the city said unto Joash: 'Bring out thy son that he may die; because he hath broken down the altar of Baal, and because he hath cut down the Asherah that was by it.'

31 And Joash said unto all that stood against him: 'Will ye contend for Baal? Or will ye save him? He that will contend for him, shall be put to death before morning; if he be a God, let him contend for himself, because one hath broken down his altar.'

32 Therefore on that day he was called Jerubbaal, saying: 'Let Baal contend against him, because he hath broken down his altar.' “

In these examples we have his name spelled out as Baal. However, in the Hebrew, the name is mentioned in some places as if they are speaking about an “object”. For example, “HA BAAL” which means “THE Baal”. This convention is used because they are referring to Baal as a kind of “cult object”. Similar language is used with the Goddess Asherah as well. We often see Asherah mentioned as “The Asherah”. We also find here that they named a place after Baal; Jerubbaal.

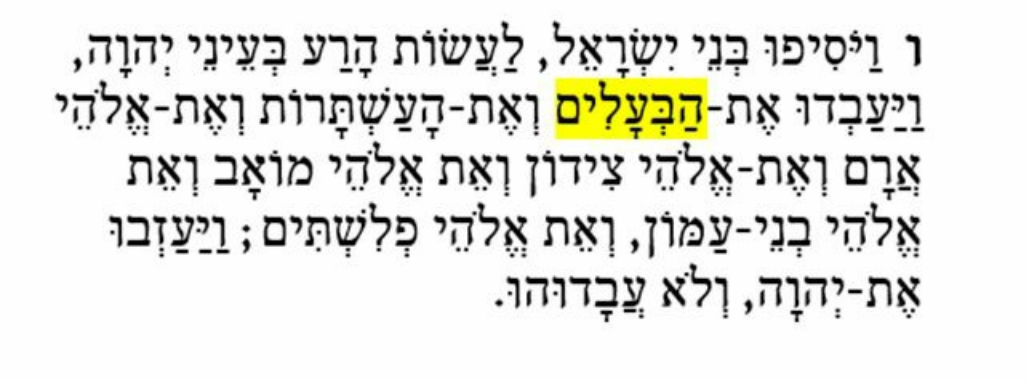
Judges 8:33:


לג וַיְהִי, כַּאֲשֶׁר מֵת גִּדְעוֹן, וַיָּשׁוּבוּ בְּנֵי יִשְׂרָאֵל,
וַיִּזְנוּ אַחֲרֵי הַבְּעָלִים; וַיָּשִׂימוּ לָהֶם בַּעַל בְּרִית,
לֵאלֹהִים.

33 "And it came to pass, as soon as Gideon was dead, that the children of Israel again went astray after the Baalim, and made Baal-Berith their God."

Here you can see that they are referring at first to the plural "Baalim" and then get more specific here and name him " Baal Berith" I will get into this aspect of Baal a bit later in the book. But for now, just know that the term Baal Berith means "Lord of the Covenant" or "Covenant Baal" as some academics call it.

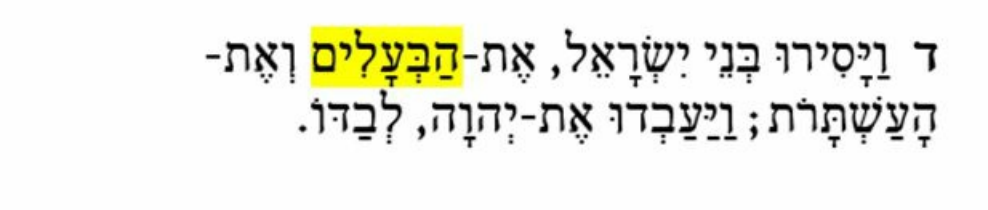
Judges 10:6:


ו וַיֹּסִיפוּ בְּנֵי יִשְׂרָאֵל, לַעֲשׂוֹת הָרַע בְּעֵינֵי יְהוָה,
וַיַּעַבְדוּ אֶת-הַבְּעָלִים וְאֶת-הָעַשְׁתָּרוֹת וְאֶת-אֱלֹהֵי
אֲרָם וְאֶת-אֱלֹהֵי צִידוֹן וְאֶת אֱלֹהֵי מוֹאָב וְאֶת
אֱלֹהֵי בְּנֵי-עַמּוֹן, וְאֶת אֱלֹהֵי פְּלִשְׁתִּים; וַיַּעַזְבוּ
אֶת-יְהוָה, וְלֹא עָבָדוּהוּ.

6 "And the children of Israel again did that which was evil in the sight of the LORD, and served the Baalim, and the Ashtaroth, and the Gods of Aram, and the Gods of Zidon, and the Gods of Moab, and the Gods of the children of Ammon, and the Gods of the Philistines; and they forsook the LORD, and served Him not."

Here we see Baal in plural again as Baalim.

1 Samuel 7:4:



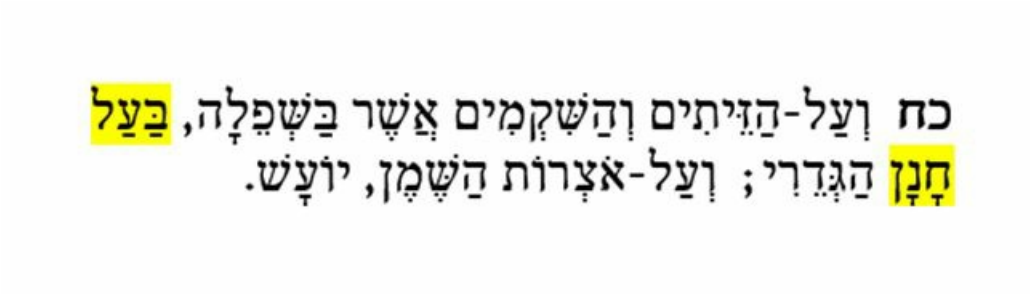
4 “Then the children of Israel did put away the Baalim and the Ashtaroth, and served the LORD only. “

Here we see Baal in plural again as Baalim once again.

The verses I supplied above are instances in which Baal was worshiped before the time of the Monarchy. Now let us examine some of the verses indicating Baal worship during the time of the Israelite Monarchy and beyond. This is where it gets interesting. In most of the instances that use Baal in a verse are thought to be referring simply to Yahweh as “lord” since Baal also means Lord. I am not so sure I believe that, and you will see why in a moment. The name Baal is a suffix to a few names in the Bible. I will itemize them here because they are very important. You will see why in a moment.

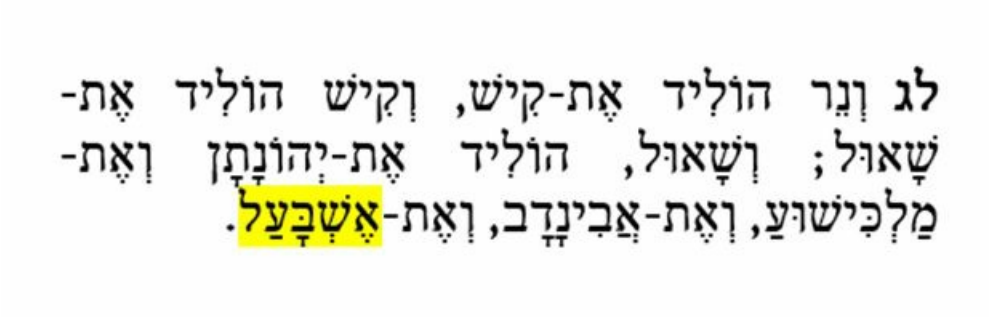
For example:

- King David's minister that was in charge of the olive trees in the Western Valley was named **Baal-Hanan** ("The Lord is gracious," 1 Chronicles 27:28)


כח וְעַל-הַזֵּיתִים וְהַשִּׁקְמִים אֲשֶׁר בַּשְּׁפֵלָה, בַּעַל
חָנָן הַגְּדֵרִי; וְעַל-אֹצְרוֹת הַשָּׁמֶן, יוֹאָשׁ.

28 "and over the olive-trees and the sycamore-trees that were in the Lowland was Baal-Hanan the Gederite; and over the cellars of oil was Joash…"

• Saul’s son was named Esh-Baal (“Man of the Lord,” 1 Chronicles 8:33).


לג וְנֵר הוֹלִיד אֶת-קִישׁ, וְקִישׁ הוֹלִיד אֶת-
שָׁאוּל; וְשָׁאוּל, הוֹלִיד אֶת-יְהוֹנָתָן וְאֶת-
מַלְכִּישׁוּעַ, וְאֶת-אֲבִינָדָב, וְאֶת-אֶשְׁבָּעַל.

33”And Ner begot Kish; and Kish begot Saul; and Saul begot Jonathan, and Malchi-shua, and Abinadab, and Esh-Baal.”

- Jonathan’s son bore the name of Meriv-Baal (“The Lord contends or fights,” 1 Chronicles 8:34).

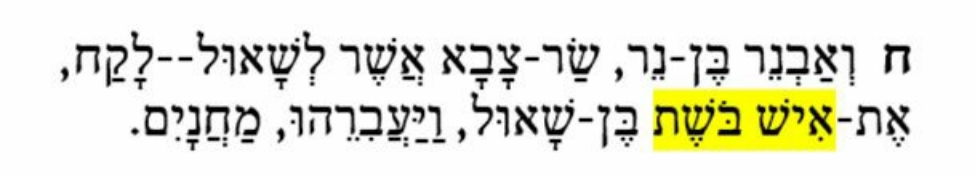
לד וּבֶן-יְהוֹנָתָן, מְרִיב בָּעַל; וּמְרִיב בַּעַל, הוֹלִיד
אֶת-מִיכָה.

34 “And the son of Jonathan was Meriv-Baal; and Meriv-**b**aal begot Micah.”

The reason I mention these names as important is because I am illustrating that the name “Baal” in these names is not referring to a neutral word like “Lord” or reference to Yahweh. I think there was an element of the old-school Baal cultic influences here. The reason I say this is that in the book of 2 Samuel, those same names have the “Baal” **removed** from them and replaced by the word “Boshet” which means **shame**. Why the word shame? I gather because, as I suggested, these names were Baal-centric originally, and were not just a neutral word meaning “Lord “they were ashamed of it, and thus removed Baal.

Here, let’s take a look.

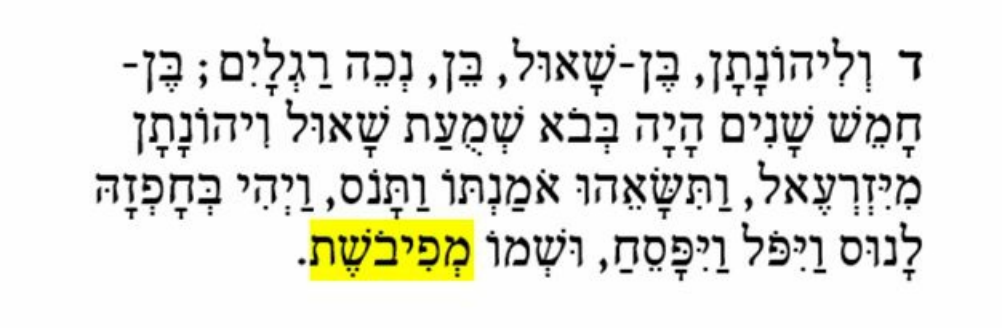
2 Samuel 2:8:



8 “Now Abner the son of Ner, captain of Saul's host, had taken **Esh-boshet** the son of Saul, and brought him over to Mahanaim...”

Wait, I thought Saul’s son was named Esh-Baal, but here is Esh-Boshet. Which means “man of Shame”.

2 Samuel 4:4:


ד וְיִהוֹנָתָן, בֶּן-שָׁאוּל, בֵּן, נְכֵה רַגְלָיִם; בֶּן-
חָמֵשׁ שָׁנִים הָיָה בְּבֹא שְׁמֻעַת שָׁאוּל וְיהוֹנָתָן
מִיִּזְרְעֶאל, וַתִּשָּׂאֵהוּ אֹמַנְתּוֹ וַתָּנָס, וַיְהִי בְּחָפְזָהּ
לָנוּס וַיִּפֹּל וַיִּפָּסַח, וּשְׁמוֹ מְפִיבֹשֶׁת.

4 “Now Jonathan, Saul's son, had a son that was lame of his feet. He was five years old when the tidings came of Saul and Jonathan out of Jezreel, and his nurse took him up, and fled; and it came to pass, as she made haste to flee, that he fell, and became lame. And his name was **Mephi-boshet**.”

In the previous verse, Jonathan's son was Meriv-Baal, now his name Mephiboshet means "Out of my mouth is Shame". I find this change rather suspicious, don't you think? I mean, if Baal was used as simply to mean "lord" in those previous examples, then why go out of your way to erase that? As I stated, I think the Baal in those names indicated Baal the Canaanite God. The fact they removed the Baal Suffix and replaced it with the word for "Shame" is also an indication that the Baal suffix was not just a suffix after all, but a cultic reference they wanted to disavow and erase, it makes sense. They could have used other, well known suffixes. For example "El". Esh-El would be, "man of God" and Mephi-El, would be "from my mouth is God". But instead, they used the word Shame. It is subtle enough to miss, but I can assure you, the word choice is very direct and intentional.

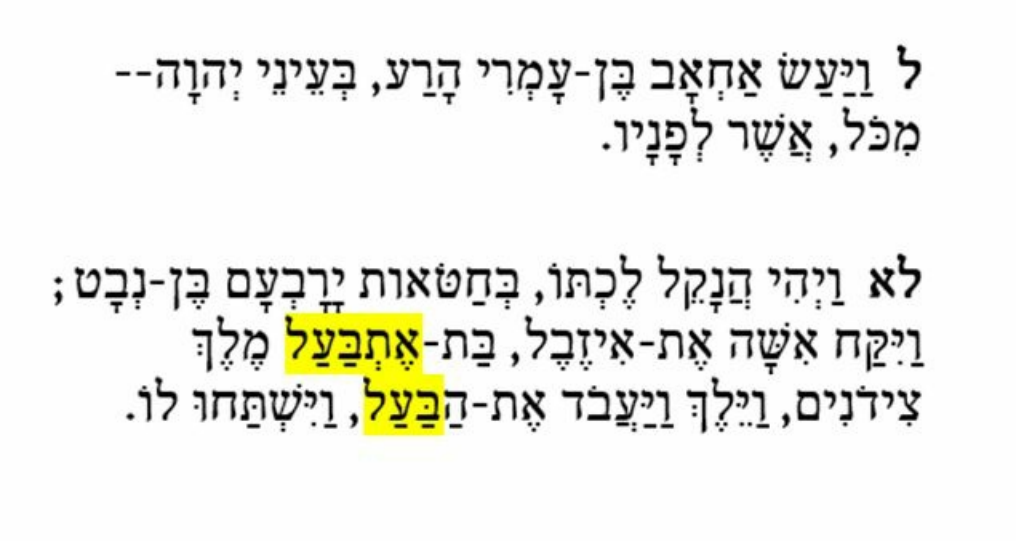
Ok, let us move on.

During the reigns of King David and Solomon, it appears Baal worship was on the decline, but once the Kingdom divided with the death of King Solomon, Baal worship emerged with a vengeance. It is during this time we find some of the more popular names for Baal such as “Beelzebub” for example. Let us take a look.

First, we will discuss how Baal worship took off in the Kingdom of Israel and then we will discuss how it entered the kingdom of Judah. Remember, after Solomon, the Israelites were no longer united. They split into the Kingdom of Israel and Kingdom of Judah.

Enter King Ahab/Achav and his notorious wife Jezebel, whose name is rather interesting. Some scholars suggest that her name was simply a shorted version of the name “Baala-zevul”. Which means “Baal Exalted”. Although this theory has not been proven, it would certainly make sense since she was the most vocal advocate for the Baal cult. And it helps the theory that her father’s name is “Eth-Baal” which means “With Baal” or “to Baal”. But I digress.

In 1 Kings, 16: 30-31, we find the formal institutionalization of Baal Worship by King Ahab and Jezebel.


ל וַיַּעַשׂ אַחְאָב בֶּן-עָמְרִי הָרַע, בְּעֵינֵי יְהוָה--
מִכֹּל, אֲשֶׁר לְפָנָיו.

לא וַיְהִי הֲנָקֵל לֶכְתּוֹ, בְּחַטֹּאות יָרָבְעָם בֶּן-נְבָט;
וַיִּקַּח אִשָּׁה אֶת-אִיזֶבֶל, בַּת-אֶתְבַּעַל מֶלֶךְ
צִידֹנִים, וַיֵּלֶךְ וַיַּעֲבֹד אֶת-הַבַּעַל, וַיִּשְׁתַּחוּ לוֹ.

30 “And Ahab the son of Omri did that which was evil in the sight of the LORD above all that were before him.

31 And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel the daughter of **Eth-Baal** king of the Zidonians, and went and served Baal, and worshipped him.”

Those verses speak for themselves.

This development was clearly not a good thing for those who believed in Yahweh. During this time those who did not worship Baal were persecuted and killed. It was at this point things got desperate. As we progress into the book of 1 Kings we find Elijah and the epic showdown with the priests of Baal.

If you recall, I asked you to remember that Baal is a Fertility and storm God. This fact will add a level of context to the verses we will cover now.

Back to Elijah and the priests of Baal. God and Elijah have had it with the persecution of the Israelites for not worshiping Baal. Elijah wants to prove to the Priests of Baal that his God, Yahweh, was mightier than Baal. Let us take a look at the verses.

First, we have Elijah telling King Ahab that God has decreed that there would be a drought upon the land.

1 Kings 17:1:

> **1** "And Elijah the Tishbite, who was of the settlers of Gilead, said unto Ahab: 'As the LORD, the God of Israel, liveth, before whom I stand, **there shall not be dew nor rain these years**, but according to my word."

This is very important. From all the things Yahweh could bring on this land, a plague, storms and such, he decided to bring a drought. This was a strategic curse. Baal, as I said, is the God of fertility and of course, the rains bring fertility upon the land. What better way to humiliate the worshipers of Baal than to bring a drought at the very time Baal is expected to provide rain. In the Baal cycle, drought is a sign of the death of Baal… **Nicely played Yahweh, Nicely played Yahweh!**

The story quickly escalates, and Elijah finds himself cornered on Mount Carmel by 450 priests of Baal. Let us read the story in English to save time. I will get back to showing the Hebrew in a moment.

1 Kings 18:20-40:

20 “So Ahab sent word throughout all Israel and assembled the prophets on Mount Carmel. **21** Elijah went before the people and said, “How long will you waver between two opinions? If the LORD is God, follow him; but if Baal is God, follow him.”

But the people said nothing.

22 Then Elijah said to them, “I am the only one of the LORD’s prophets left, but Baal has four hundred and fifty prophets. **23** Get two bulls for us. Let Baal’s prophets choose one for themselves, and let them cut it into pieces and put it on the wood but not set fire to it. I will prepare the other bull and put it on the wood but not set fire to it. **24** Then you call on the name of your God, and I will call on the name of the LORD. The God who answers by fire—he is God.”

Then all the people said, “What you say is good.”

25 Elijah said to the prophets of Baal, “Choose one of the bulls and prepare it first, since there are so many of you. Call on the name of your God, but do not light the fire.” **26** So they took the bull given them and prepared it.

Then they called on the name of Baal from morning till noon. “Baal, answer us!” they shouted. But there was no response; no one answered. And they danced around the altar they had made.

27 At noon Elijah began to taunt them. “Shout louder!” he said. “Surely he is a God! Perhaps he is deep in thought, or busy, or traveling. Maybe he is sleeping and must be awakened.” **28** So they shouted louder and slashed themselves with swords and spears, as was their custom, until their blood flowed. **29** Midday passed, and they continued their frantic prophesying until the time for the evening sacrifice. But there was no response, no one answered, no one paid attention.

30 Then Elijah said to all the people, “Come here to me.” They came to him, and he repaired the altar of the LORD, which had been torn down.**31** Elijah took twelve stones, one for each of the

tribes descended from Jacob, to whom the word of the LORD had come, saying, “Your name shall be Israel.” **32** With the stones he built an altar in the name of the LORD, and he dug a trench around it large enough to hold two seahs of seed. **33** He arranged the wood, cut the bull into pieces and laid it on the wood. Then he said to them, “Fill four large jars with water and pour it on the offering and on the wood.”

34 “Do it again,” he said, and they did it again.

“Do it a third time,” he ordered, and they did it the third time. **35** The water ran down around the altar and even filled the trench.

36 At the time of sacrifice, the prophet Elijah stepped forward and prayed: “LORD, the God of Abraham, Isaac and Israel, let it be known today that you are God in Israel and that I am your servant and have done all these things at your command. **37** Answer me, LORD, answer me, so these people will know that you, LORD, are God, and that you are turning their hearts back again.”

38 Then the fire of the LORD fell and burned up the sacrifice, the wood, the stones and the soil, and also licked up the water in the trench.

39 When all the people saw this, they fell prostrate and cried, “The LORD—he is God! The LORD—he is God!”

40 Then Elijah commanded them, “Seize the prophets of Baal. Don’t let anyone get away!” They seized them, and Elijah had them brought down to the Kishon Valley and slaughtered there.”

That was not a good day for the followers of Baal, this event was truly a devastating blow to the Baal movement, but of course, it did not end Baal worship.

There are a few more instances, but I think you get the picture. Baal was an irresistible force for the Israelites and they constantly “backslide” into Baal worship. Baal worship amongst the Israelites stopped once the Babylonian Exile occurred.

In the next chapter, we will discuss Baal worship outside of the Old Testament, more specifically in Ugarit and Egypt.

Baal in the Ugaritic Tradition

Although we have quite a few references to Baal in the Bible, his origin stories come from Ugarit.

We often see references to Ugaritic in discussions on the Old Testament and the archeology involving it. However, not many people get into what exactly this reference means. Ugarit was the Capital of a very prominent city-state in the Northwestern part of what is now, Syria. Ugarit is known now as Ras Shamra. Its texts have had much influence on the Old Testament texts but the mention of Ugarit itself is not present in the Old Testament, at least not from what I can tell. We do have reference to it in the Amarna Letters; these letters are correspondences between various Middle Eastern rulers and the Pharaoh/s of Egypt.

Ugarit would be dead to the ages if it was not for a peasant farmer who just happened to stumble upon it in 1928. Although we are mainly concerned with the inhabitants who lived between 1500-1200 B.C.; the site itself is far older. Archeological evidence has found at least 15 levels of human occupation in this area; some of these settlements date as far back as 6000 B.C. and the most recent being the Early Roman period with a peak around 1500-1200 BC. This peak is where we find most of the information we will need for our purposes.

In the Ugaritic tradition, we often find Baal in some form of competition or another. This is understandable since he was the God of fertility and of storms and there was a constant push and pull of the elements. The most popular name for these engravings on Baal are called “The Baal Cycle” some like to refer to it as the “Epic of Baal”. The stories I will recount below are from these texts.

We have the story of Baal defeating the sea God Yam. This fight started because El, the high God of the Canaanites at the time wanted to build a special palace for his son Yam, Yam by the way means “sea”. He instructed the God of crafts Kothar to build it. Yam in his hubris took this as a sign that he could do whatever he wanted and so he wanted to imprison Baal. In essence, Yam viewed Baal as a threat to the throne of heaven. Kothar apparently sides with Baal and provides him with weapons to defeat Yam. Because of this, Baal was superior in battle and was about to “finish off” Yam, but the Goddess Asherah intervened.

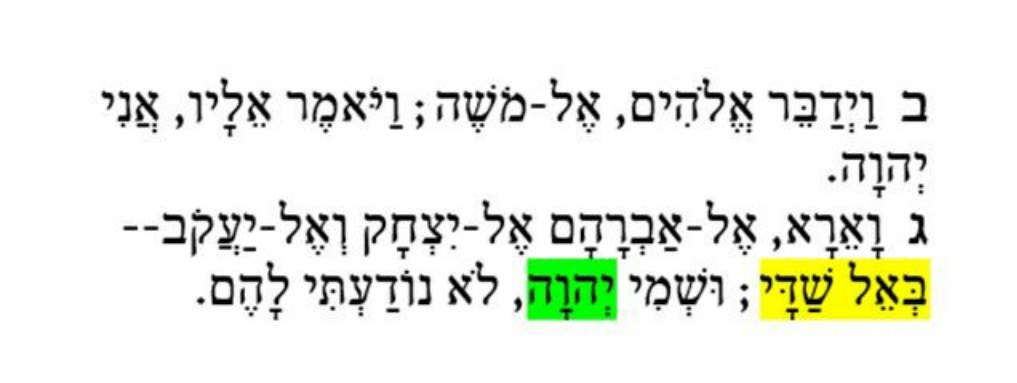
As the story goes, Baal wanted a palace as a reward for his defeat of the mighty sea God Yam. Defeating Yam conferred power and Baal earned his title to be King. There was only one problem, EL had to approve it. In the myth, another Goddess, Anat, tries to intercede, but El refused her request for Baal to have a palace. However, Asherah - Athirat works her magick on El and he eventually acquiesces. In reality, what happened was that there was a shift in Canaanite

theology. El was being replaced by Baal.

I would like to digress for a moment to explain how important this theological change was and that it paralleled a change in Israelite theology as well. In the Old Testament, a common word for the name of God was also EL, especially in Genesis. The name El was often found with suffixes, such as “Shaddai“ which means ”Almighty” and “Elyon“ which means ‘exalted” and sometimes translated as “on high”. But here is where the shift from El to YHWH took shape. In the Old Testament, there is a VERY peculiar passage in which God speaks to Moses regarding his "name". Let's take a look. I will read it first in English and then Hebrew.

Exodus 6:2-3

“And God spoke unto Moses, and said unto him: 'I am the LORD, and I appeared unto Abraham, unto Isaac, and unto Jacob, as **God Almighty**, but by my name **YHWH** I made me not known to them."



In the second sentence, the first word in yellow “EL" second is Shaddai, which means almighty. So, the name here is "EL SHADDAI" or God Almighty. The name in green is YHWH or Yahweh or The Tetragrammaton, as it is more popularly known in Occult circles.

What the passage is saying is that to the early patriarchs, God appeared to them as a variant of EL and now his name is YHWH. Scholars say this indicates a shift in the theology of the Hebrews. So, in a long-winded way, what I am saying is that we see that EL is also supplanted in the Canaanite religion by Baal, who coincidentally, is YHWH’s, greatest enemy. We know this because it was Baal's cult that caused the most grief for the Israelites as you have seen. This is not to say that the name EL in both religions simply ceases to be mentioned, but rather they are no longer emphasized, indicating a break from the old. The Canaanites and Israelites were living side-by-side, so this similarity is not surprising. In fact, before the Hebrews took over Israel, the land was called Canaan.

On a more controversial note, there is ample evidence that the Israelites entire concept of YHWH was borrowed from the Baal cults and that is why they hated each other so much. That is a topic much too ambitious for this book, but I will supply additional resources at the end of the book for you to explore. Ok, Digression complete, let’s go back to the Baal Cycle.

As mighty as Baal might appear in the above Baal Cycle stories, he was no match for the God of death, Mot.

Baal could not survive Mot’s power. One might think that Baal got what was coming to him for being so arrogant, but this was very bad news. Since he was the God of rain and storms, there would be a drought upon the land and catastrophe would soon follow. This deeply disturbed the other Gods of the heavenly host. It was only when the Goddess Anat intervenes and ensnares Mot and hacks him into pieces. She spreads the pieces across the land. Suddenly, life begins to flourish, and Baal is revived. This, of course, was an indication of the yearly crop cycle. This is, in essence, what the Baal Cycle is all about. This of course is an abridged version of the stories involving Baal, I will recommend further reading at the end of the book.

Now that we have a general overview of Baal in the Ugaritic tradition. We will discuss his cult outside of the Hebrew and Ugaritic traditions, his various attributes and his names in the Goetia and other black magick texts and then, finally, the magick.

Baal Cults Outside of Canaan and Ugarit

I won't go into every instance of Baal worship outside of Canaan and Ugarit, but I will cover two; Ancient Egypt and Mesopotamia.

Baal in Ancient Egypt:

As we know, the Ancient Egyptians, at times, squabbled with its neighbors. The Pharaohs and the elite were a very xenophobic and paranoid bunch and did not like interacting with other cultures. However, at times it was necessary during wars and conquests. During the "New Kingdom" as scholars call it, a period spanning from the 16th century B.C. to the 11th century B.C. we find the Egyptians expanding eastward into the Middle East. During these conquests, Egyptians came in contact with Semitic deities such as Baal, Asherah (Qetesh), Resheph and the like. Many Egyptians saw Baal as equivalent in many ways to their storm God Set. Before I proceed, I know we in the West consider Set to be "evil". However, like most polytheistic systems of the time, evil was far more nuanced. He was also quite revered as well and many Pharaohs were named after him, I.e. Seti, the great etc. Baal and Set had many overlapping functions. Baal also had a lot in common with the God Osiris as well since both die and resurrect, but this was not emphasized as much as Baal's relation to Set. Baal was considered a warrior God as well and very mighty. He held a Syrian-styled sword a Thunderbolt amongst other weapons. He was so revered that even Ramses the Great, also known as Ramses II, was equated with Baal in a text depicting the great Battle of Kadesh. It states that Ramses was like "Set, great in strength AND **Baal himself**" **(Historical Dictionary of Ancient Egyptian Warfare**). In addition, we have found many artifacts relating to Baal in the city of Memphis and especially Tanis, in the northern Delta. It is in this area that he is known as "Baal Tzaphon" or "Baal of the North". We will discuss Baal's historic names in the next chapter.

Baal in Mesopotamia:

In Mesopotamian beliefs we have the great God Marduk, he is a warrior God and Chief God in many cults. Many do not know this, but he has an alternative name of "Bel" which means Lord, which is an equivalent to Baal. Here is the connection in a more direct light.

Marduk was known for his defeat of the great sea Goddess/monster Tiamat, who, like Yam, in the Baal epics is often portrayed as a serpent of some sort. Like Baal, when he defeats Yam, Marduk becomes King of the Gods when he defeats Tiamat. The stories are nearly identical in many aspects, both defeat a sea creature, and **BOTH** become king and **BOTH** of them have the name BEL/BAAL. I know some would say that Bel may only be the reverential title "Lord". I would agree if they didn't have such a similar story. To reiterate, they both defeat a sea creature

and both become leaders of the Gods after the defeat of these sea creatures. I do not think that is a coincidence. Baal and Marduk are very much the same being, at least in their inception.

Mesopotamian myths eventually elaborate more on Marduk in ways the Canaanites didn't do with Baal. For the most part this was due to the winds of change, as well as the immense resources the Mesopotamians had that the Canaanites did not have. The ones with the most resources also have the most robust belief systems, just look at the Egyptians, the only other "rich" civilization of the time. The more robust the civilization, the more robust they are on all levels and the more we find of them archeologically.

So now that we have seen how the Baal cult informed other belief systems, let us now look at his various historical names. This is important since this will inform the magick later in this book.

Baal and His Names

I was eager to write this chapter because it will inform the next chapter, the one on Goetia and other black magick texts.

Baal worship was quite diffuse in Ugarit and Canaan/Israel. In each locale that he was worshiped, he had a suffix added to his name. This, of course, was a customary practice, but it was especially pronounced with Baal. I will cover as many names as I can, please forgive me if I miss a few of his names.

Baal was very diverse in his powers, as I mentioned, he was a Sun God, a Storm God, and a Fertility God etc. To illustrate how widespread he was let us look at some of these names. Some you may be very familiar with.

1. Baal-Berith

Baal-Berith was a form of Baal worshipped at Shechem after the death of the great judge Gideon. It literally means "Covenant Baal". We find this in Judges Chapters 8:33 and 9:4.

Judges 8:33:

"And it came to pass, as soon as Gideon was dead, that the children of Israel again went astray after the Baalim, and made **Baal-Berith their God**."

Judges 9:4: "And they gave him threescore and ten pieces of silver out of the house of **Baal-Berith**, wherewith Abimelech hired vain and light fellows, who followed him."

As we saw earlier in the book, often times they didn't want the name Baal to be associated with names or places so they changed it. In Judges 9:46 the name is changed to El-Berith, "Covenant-God" and its meaning changed conveniently, let's take a look.

Judges 9:46: "And when all the men of the tower of Shechem heard thereof, they entered into the hold of the house of **El-Berith**."

2. Baal-Gad

Baal-Gad this name means "Baal is Gad" or "Luck of Baal". Gad was a name of Town in the North that had a Baal cult. We find it mentioned in the book of Joshua.

Joshua 11:17: "from the bare mountain, that goeth up to Seir, even unto **Baal-Gad** in the valley of Lebanon under mount Hermon…"

3. Baal-Hamon

Baal-Hamon was especially well-known in Carthage, modern day Tunisia. This was the aspect of

Baal that Hannibal, the great general worshiped. Oh, and as an aside, the name Hannibal means "Grace of Baal". In the bible, this name is also used once in the Songs of Solomon.

Songs of Solomon 8:11: "Solomon had a vineyard in **Baal Hamon**; he let out his vineyard to tenants. Each was to bring for its fruit a thousand shekels of silver."

4. Baal-Hermon

This aspect can be found in one of the Mountains called the "Mountain of Hermon" near Lebanon. I have been there, it is the "Aspen" of Israel. It is a popular skiing destination. I am not much of a skier myself, but it is quite fun.

This name of Baal is fairly well-known. We can find mention of it in Judges 3:3 and 1 Chronicles 56:23.

Judges 3:3: "the five lords of the Philistines, and all the Canaanites, and the Zidonians, and the Hivites that dwelt in Mount Lebanon, from mount **Baal-Hermon** unto the entrance of Hamath".

1 Chronicles 5:23: "And the children of the half-tribe of Manasseh dwelt in the land, from Bashan unto **Baal-Hermon** and Senir and mount Hermon, where they increased."

5. Baal-Peor

This aspect of Baal was worshiped in the Moabite mountains which are named "Peor", thus, Baal-Peor. This name is mentioned several times in the Old Testament and at least once in the New Testament. This is because the Israelite backsliding to this form of Baal was considered a major event and many Israelites died of a plague; the Old Testament says 24,000 died, please see Numbers 25:9. I will illustrate one instance of Baal-Peor from each testament. The Old Testament will mention the name Baal-Peor. The New Testament will only recount the event spoken of in the Old Testament regarding Israelite backslide into Baal worship at Peor.

Numbers 25:3: "And Israel joined himself unto the **Baal of Peor**; and the anger of the LORD was kindled against Israel."

1 Corinthians 10:8: "We should not commit sexual immorality, as some of them did--and in one day twenty-three thousand of them died."

The New Testament is slightly off on the numbers, but it is referring to the same event in the book of Numbers.

6. Baal-zebub

Beelzebub is probably the most popular aspect of Baal in occult circles, as well as in fiction. In Hebrew, it means "Lord of the flies". In Greek it is a bit more direct Βααλμυία Θεός, Baalmuía

Theós or “Baal, the fly God.” He is mentioned in many popular black magick books as well, I’ll cover that in the next chapter.

As I stated, this is a very popular name, and can be found in both testaments as well as in some Gnostic and apocryphal texts. I will itemize one example from each source.

2 Kings 1:2: “And Ahaziah fell down through the lattice in his upper chamber that was in Samaria, and was sick; and he sent messengers, and said unto them: 'Go, inquire of **Baal-zebub** the God of Ekron whether I shall recover of this sickness.”

In the New Testament the name is slightly changed to Baal-zebul. This too is in many books on black magick, I will get into why the names are different and what they mean in the next chapter, but for now I am just illustrating that this aspect of Baal that is present in the New Testament on several occasions.

Mark 3:22: “And the teachers of the law who came down from Jerusalem said, "He is possessed by **Beelzebul!** By the prince of demons he is driving out demons.”

Testament of Solomon 13: “So *Ornias* took the finger-ring, and went off to ***Beelzebul,*** who has kingship over the demons.”

The book above, Testament of Solomon is an apocryphal text.

Acts of Pilate also known as the Gospel of Nicodemus chapter 1: “They say to him: He is a magician, and by **Beelzebul** prince of the demons be casts out the demons, and all are subject to him.”

The gospel above is from the Gnostic tradition. As you can see, this form of the name and its slight variant is very well-known.

Let us continue with the names.

7. Baal-Hazor

This name means “Baal’s Village”. It is also a mountain/hill as is many of the Baal sites. It is found in the West Bank area.

2 Samuel 13:23: “And it came to pass after two full years, that Absalom had sheep-shearers in **Baal-Hazor**, which is beside Ephraim; and Absalom invited all the king's sons.”

8. Baal-Meon

This name means “Baal of the Dwelling”. Its exact location is not 100% certain. However, it is believed to be near the River Jordan, just South of Beit Sha’an which many Baal artifacts have been found. I mention this location a bit more in in my book about Asherah. As an aside, this

was supposedly the place where the prophet Elisha was born.

Numbers 32:38: "… and **Baal-Meon**--their names being changed--and Sibmah; and gave their names unto the cities which they built."

9. Baal-Perazim

This name means "Baal of Breaking Through". This was near the Valley of Rephaim which is west of Jerusalem. As an aside, the word Rephaim can mean either "Mighty" or "Ghosts". I rather like to think of it as the "Valley of Ghosts". Baal Perazim is the place that David defeated the Philistines.

2 Samuel 5:20: "And David came to **Baal-Perazim,** and David smote them there; and he said: 'The LORD hath broken mine enemies before me, like the breach of waters.' Therefore the name of that place was called **Baal-Perazim**."

The above verse is a bit interesting because it appears that David is using the name Baal as simply a stand-in for "Lord". After everything we have seen, I am suspect of that. I think this is a carryover from Baal worship. I say this because the following verse says **2 Samuel 5:21 "And they left their idols there, and David and his men took them away."** The two verses just seem to indicate there is some Baal activity here.

10. Baal-Shalishah

This name means "Baal of Three". It is not clear where this is, but clearly Baal worship took place there. It is mentioned in the Book of Kings.

2 Kings 4:42: "And there came a man from Baal-shalishah…"

11. Baal-Tamar

This name means "Baal of The Palms". It is not clear where this is, but it is said it was on a Hill near or in Jerusalem. This would make sense since Baal was often worshiped on hills, mountains and high places.

Judges 20:33: "And all the men of Israel rose up out of their place, and set themselves in array at **Baal-Tamar**…"

12. Baal-Tzaphon

This is one of the more popular names of Baal. The name means "Baal of the North" or more precisely, The Lord of the Tzaphon mountains. He is considered very mighty in this form and is often depicted in Ugaritic inscriptions as standing between two mountains in a smiting position. He was also known in this form to be the God of mariners. He was so popular, in fact, that he

was known to be the equivalent of the Egyptian God Amun.

Exodus 14:2: "Speak unto the children of Israel, that they turn back and encamp before Pi-hahiroth, between Migdol and the sea, before **Baal-Tzaphon**, over against it shall ye encamp by the sea."

13. Baal-Hadad

This too is a very popular name for Baal in the Ugaritic literature. Here he is most known as the fertility and storm God. He is the God of abundance. This was the name most used during the Baal Cycle epics. In the bible he is most known as Baal-Tzaphon which we just discussed.

14. Baal-Qarnaim

This name means "Baal/Lord of the two horns". Horns were not uncommon in the Gods of the Middle East and beyond. In Carthage, this form of Baal was also worshiped as Baal-Hamon which we discussed earlier.

15. Baal-Shamin

This name means "Baal of the Heavens or skies". This was simply another name for Baal-Hadad which we discussed earlier.

There you have it, I know this was not the most exciting chapter in the world, but I felt it was needed so you could get an idea of just how popular Baal was in the region. I did not mention every one of Baal's names, but I think this was a good start.

The next chapter will be a bit controversial, let's get to it.

Baal in Goetia and Other Demonological Texts

This chapter might ruffle some feathers in the occult community and that is okay. It must be done. Many of us regularly call upon the demons of the Goetia and other books in which demons are called. For those who do not know what the Goetia is, it is a magical Grimoire that deals with the calling of the 72 demons that are discussed in the lesser Key of Solomon. These demons have a wide variety of powers that can help you attain pretty much everything you could imagine. The text, was largely written during the Renaissance period. Despite this, there is no doubt that there are ancient elements there that harken back to the time of Solomon, but much of it is "contemporary". In it you have the names and descriptions of the demons as well as their purpose. Unfortunately, I see many read Goetia and other books involving demon invocation in a complete informational bubble. Meaning, they take what is written there at face value and as "gospel" for lack of a better term. The books itemize many demonic names and it is implied that each of these names are unique and separate entities. The thing is, they are not unique nor are they all demons. **NOT ALL** of them are demons! Surely some of them are, such as Asmodeus and others, and even then, they get some of the details wrong. I know this because I can read the original Aramaic, Hebrew and Greek. People are simply regurgitating the information without questioning the origin or authenticity.

Before we dive in deeper here, I want to mention that in the Bible, any God or Goddess of another religion was considered evil and demonic. Many of you already know this. As we saw, the Bible is full of negative narrative against Baal. So, it makes sense that those who have a biblical bias will naturally think the Gods Asherah, Baal etc. are evil and demonic. In fact, the bible makes it clear:

Deuteronomy 32:16-17: "They roused Him to jealousy with **strange Gods**, with abominations did they provoke Him. **They sacrificed unto demons, no-Gods**, Gods that they knew not, new Gods that came up of late, which your fathers dreaded not."

1 Corinthians 10:20-22: "…but **the sacrifices of pagans are offered to demons**, **not to God, and I do not want you to be participants with demons.** **21** **You cannot drink the cup of the Lord and the cup of demons too; you cannot have a part in both the Lord's Table and the table of demons**. **22** Are we trying to arouse the Lord's jealousy?"

They are, of course, entitled to their views as much as we are.

Now, if we remove the bible from the picture and look at Baal and Asherah and other Gods in the cultural context in which they emerged, we will find that those who worshiped these Gods, did not consider them evil NOR demonic. In fact, Baal was considered beneficent since he was the God that supplied fertility to the land. Asherah is considered a mother figure and was well-loved by the Canaanites. **To the followers of Baal and Asherah, they were not demons**. That makes perfect sense, right? Each side is looking at the issue from their respective lenses and each side thinks they are right. We find this in our current day as well. Judaism thinks Christianity is a false religion. Certain Christians think Jews and Muslims are going to hell for not accepting Christ. Certain Islamic beliefs condemn those who do not submit to Allah. This is natural, each religion will have this bias of "I am right, and you are wrong." "Your text is corrupt and ours is not" kind of thinking. So how does this relate to Goetia and other black magick texts? Let us take a look.

Now this might shock some, but many of these demons in the Goetia and black magick texts are simply Gods of ancient pantheons MADE into demons by those who wrote these texts. By making them demons, they have already exposed a deeply Christian bias. The fact they made many of these Gods into demons illustrates that many of the books that are written are written by a Christian hand. Yes, it might be demonic in nature, but the fact that some of these entities are demons only illustrates that the ones who wrote it had a deep, biblical bias. The perfect illustration of this is how the text handles Baal and his various names.

In the Goetia and other black magick, demon-oriented Grimoires, we have several names for Baal that they treat as separate, discrete entities. However, they are simply a variant of Baal taken **DIRECTLY FROM THE BIBLE**. Let us take a look at some examples.

Baal-Berith: In the Goetia, he is a terrible Duke of Hell. This is Interesting because we just learned that Baal-Berith was a form of Baal worshipped at Shechem after the death of the great judge Gideon. It literally means "Covenant Baal". We find this in the book of Judges.

Judges 8:33: "And it came to pass, as soon as Gideon was dead, that the children of Israel again went astray after the Baalim, and made **Baal-Berith their God**."
Judges 9:4: "And they gave him threescore and ten pieces of silver out of the house of **Baal-Berith**, wherewith Abimelech hired vain and light fellows, who followed him."
Since Baal-Berith is considered a "foreign God" counter to the God of the Hebrews, he was considered evil and THUS the authors of the Goetia made him a demon in the text thus betraying their Christian bias.

The most obvious one is Baal, sometimes referred to as **Bael**. This is a direct demonization of the God Baal, who was not a demon in his native religions, but the exact opposite. As a funny aside, many people contact me and ask me why I would be named after a demon? I laugh at it because Baal is ONLY a demon from a biblical perspective and was not considered one originally. You see how that Christian bias seeps into the mind of even the most ardent anti-Christian? It's something to think about.

Belphegor: In most demonological texts he is considered one of the princes of Hell. However, Belphegor is another way to say Baal-Peor. In fact, Belphegor is a corruption of the name Baal-Peor. As we have seen, this aspect of Baal was worshiped in the Moabite mountains which are named “Peor”, thus, Baal-Peor. This name is mentioned several times in the Old Testament and at least once in the New Testament. This is because the Israelite backsliding to this form of Baal was considered a major event as we discussed.

Numbers 25:3: “And Israel joined himself unto the **Baal of Peor**; and the anger of the LORD was kindled against Israel.”

Since Baal-Peor is considered a “foreign God” counter to the God of the Hebrews he was considered evil and THUS the authors of some of the demonological works made him a demon in the text thus betraying their Christian bias. **YET AGAIN**. Remember, he was not considered a demon to his followers. He was a demon ONLY to those who are believers in the biblical portrayal of Baal.

Beelzebul: This is simply an alternative to the name Beelzebub. The reason why I am isolating it from Beelzebub is because the “Zebul” portion of the name is in need of more analysis. We only find this spelling in the New Testament, Apocrypha and Gnostics texts, you won’t find Beelzebub with **ZEBUL/ZEVUL** spelling in the Old Testament, although Zebul/Zevul is a Hebrew word.

In Hebrew Zebul/Zevul means “exalted”. For example, one of the 12 tribes of Israel is named **Zebul**on. This name means a few things. One definition is “Dwelling place” and the other is “Exalted and honored”. Thus Beelzevul/zebul means “Baal the Exalted”. We know they meant it as Exalted and not dwelling since they call Beelzebul, King of the demons, which indicates an exalted status.

Beelzebub: As we have learned, Baalzebub is probably the most popular aspect of Baal in occult circles, as well as in fiction. In Hebrew it means “Lord of the flies”. In Greek it is a bit more direct Βααλμυία Θεός, Baalmuía Theós or “Baal, the fly God.” He is mentioned, as you know, in many demonological works.

As I stated, this is a very popular name, and can be found in both testaments as well as in some Gnostic and apocryphal texts. I will itemize one example from the Old Testament here once again.

2 Kings 1:2: “And Ahaziah fell down through the lattice in his upper chamber that was in Samaria, and was sick; and he sent messengers, and said unto them: 'Go, inquire of **Baal-zebub** the God of Ekron whether I shall recover of this sickness.”

So the question is, why did the Old Testament writers call him Baal Zebub or “Lord of the flies”? The reason for this is that it was meant to mock Baal. Instead of calling him Baal-Zebul or “Baal the exalted”, he was called “Lord of the flies” or Baalzebub, a clear insult to Baal.
In the Bible, as we see, Baal is considered a false idol in all his forms and is thus considered demonic in the western biblical tradition. In occult books, he is also considered a demon. Where did they get the idea that Beelzebub was a demon? From Christian sources that believed he was one. In native Canaan, Baal was not demonized.

You may be asking, why this is so important to know? It's important because most of us were taught that these various names for Baal are not only of different entities, but demonic in nature as well. As we have seen, the ONLY place Baal and his various aspects are considered evil is in the bible and **nowhere else in ANCIENT TIMES.** Since Baal was the chief antagonist to Yahweh in the bible, he was an easy target for this kind of ideological manipulation. So those who wrote the demonological works are betraying their biblical bias by perpetuating the idea that Baal and his variants are demonic.

Do you see what I mean? Baal was not a demon outside of the bible and thus to believe he is a demon is to fall into a trap put in place by Biblically-inspired propagandists. Yes, some of the names in these books are demons across many traditions, but Baal is not one of them. Neither is Astaroth, who is simply derived from the Canaanite Goddesses Asherah and Astarte, who are certainly not demons in the Middle East, only to the Israelites.

So what of the Goetia and the other texts? They do work, and it is okay to continue using them of course, I use them, and I have written about them. However, when I do so, I realize that the texts aren't always what they seem. This won't impact your rituals, but the knowledge is good to have. This is why I too have a book on Goetia. We just need to know that Goetia is not an unadulterated text. When you call on Baal-Berith or Belphegor, it might seem like you are calling a separate entity, but you are, in fact, simply calling a different aspect of Baal as you have seen and that is okay.

The broader message of this chapter is that we need to be careful what we believe to be true. We take these old occult texts as gospel without looking at them more deeply and placing some of the ideas written in them in context. It also helps if you can read the source material in its original language. **Although the Jewish theologians were first to demonize these Gods, they were, however, content to leave them in the Old Testament and sporadically mentioned in various Jewish texts. It was the Christian church that took them out of the bible and made legions of hell out of them and Demonologists followed their lead.** Often occult works are tinged with Christianity masquerading as demonology and by accepting it wholesale is to, in a sense, support a theological frame work that has condemned us all, albeit, indirectly. **Many of these Medieval and Renaissance authors were, in fact and in deed… SHEEP IN WOLVES CLOTHING.**

Baal and Sacrifice

In this book, we will give offerings to Baal, mostly that of meat or an egg. As we have seen in other texts on magick, offerings are very much a widespread practice.

The act of giving an offering and or a sacrifice is an age-old practice, in fact, every single ancient civilization, including some that still exist offer sacrifices to the divine and to the spirits be they benign or malevolent. It is so ingrained in our collective unconscious that we still practice it, albeit in less obvious forms. For the most part, charity given at churches and temples etc. are surrogates for sacrifices. Very few still sacrifice animals in the West, although I do know of people who still do so. The West has become rather squeamish to the idea and therefore you won't find many people openly admitting to this practice, but I assure you, it is happening, and maybe right under your nose.

I am adding this chapter because another thing that people use to vilify Baal is that in ancient times, evidence suggests that children were offered as sacrifices to him in some instances. Yes, this is true, but we must understand that sacrifice means something different to us than it did to the ancients. For example, the Mayans had human sacrifices in which the person being sacrificed was honored to be on the altar. It's a mindset that is most ancient. It does not mean they were devil worshipers or demonic, they truly thought this was vital for survival. It is distasteful to us in modern times, but we must not take our current morality and superimpose it on peoples whose morality is far more malleable than our own. Although I do not condone such sacrificial actions, we do need to place the ancient practice in context of the time in which it took place. I don't like it, you don't have to like it either, but in the study of ancient times, we must try to understand it.

The main reason for these sacrifices was to achieve stability. We take stability for granted, but their world was far from stable. These people lived in times of uncertainty. Drought, plagues and enemy invasions occurred with unsettling regularity. Instead of seeing these events as natural phenomena or a result of their own actions, they thought the Gods were angry at them. They felt that they needed to appease them to remedy their plight. This is a common trait within humanity to go to extremes when things go wrong and an answer as to why, is elusive.

Humanity has either performed acts of sacrifice or scapegoating when these events occur. When the plague hit Europe, countless people were killed because they thought that God was angry and certain people were the cause. That didn't make their God a demon, but rather it reflects the actions that desperation can often bring out in a people who think they have no other recourse. It's less about religion and Gods, and more about the human psyche when faced with uncertainty and death.

They didn’t just throw humans and animals on an altar for the fun of it. There was a true sense that if they didn’t, doom would come upon them. It did not make them evil and it did not make their Gods into devils. They only became devils when we superimposed our ideologies onto them. You simply can’t do that to ancient peoples without losing context.

With that, let us move on to the magick portion of this book.

Baal Magick

In this book, we will be calling upon Baal for the following:

1. We will call upon him to vanquish your enemies as he has vanquished Yam.
2. We will call him down for personal empowerment.
3. We will call upon him to get unstuck.
4. We will call upon him for worldly abundance.
5. We shall call upon him during a storm.
6. We will call upon him for Occult Power and Wisdom.

Some of the wording we will use in the Baal rituals will be extracted and adapted from original Canaanite and Ugaritic texts.

Although these rituals will not be complicated, I do recommend that you get some form of representation of Baal. I have a small statue that a good friend of mine made for me. The same person who made an Asherah for me. I am trying to convince her to sell them to the broader public, she is very talented.

You can, of course, print an image of Baal off the web and perhaps paste it on a piece of cardboard or fold it in a way that it will stand.

As with all the rituals to Baal, we must make an offering. Baal's main offerings are Water or Wine, Incense and or Meat, preferably Lamb or Veal. You will want to cook it till it is slightly burnt. If you are safely able to use Wine, Instead of water, that is great, but if not, please use water. In the rituals below, I will use water. If you prefer not to use meat, please use an egg. If you are using an egg, please get a small bowl and crack open the egg in to it. We will incorporate one or more of these elements into the rituals below. **The incense will be a constant in all the rituals. It is HIGHLY recommended that you do not use stick incense for these rituals**. For Baal, you want to use Frankincense Resin and a charcoal burner to burn it in. They are very inexpensive on Amazon. I will provide links below. I add candles to the rituals just for ambience; you do not need to use candles for these rituals.

100% Pure Frankincense - Organic - 16oz - 1 Pound - by EarthWise Aromatic

Starry Screen Black charcoal burner

If by chance Amazon runs out of the above, you can get alternatives. I chose the quality of the incense as a way to honor Baal.

You also want to obtain rocks or stones from nature. They don't have to be special, just a few small stones from the backyard or from the park. The regular gray rocks you find in nature. We

are using them to symbolize the stone altars and pillars used when the ancients called upon Baal. You will simply place them on your altar; they don't need to be in any special order. If you already have an altar made of stone, then you can bypass this item. When completed, you can either keep those stones or place them back in nature when you finish working with Baal. I personally kept mine.

In the following chapters, we will cover the rituals. I will dedicate a chapter to each ritual for easy reference. These rituals are SUPER SIMPLE, but don't let that fool you. As you know, my methods are meant to be powerful without all the fluff.

Let us proceed.

Ritual – 1 - For Destruction of Your Enemies

1. In the center of the Altar, place the Image of Baal.
2. Place the rocks on your altar.
3. (Optional) On one side, place a black candle, does not matter which side.
4. On the other side, place the incense. Please make sure its Frankincense, we want to honor Baal.
5. Place the Meat offering right in front of Baal.
6. Since this ritual is to destroy your enemies, please think of the person or persons who are wishing you harm. Even if the thought of them makes you tremble, this is okay, think of them. We will call upon Baal to smite them. If you have a picture of them, that would be even better. Please place under the image or statute of Baal.
7. Say the following:

   "Oh Great and terrible Lord of Heaven, Baal, the warrior and King of Heaven, I ask that you, who smote Yam, the God of the sea, and defeated him before the presence of the heavenly court. Come and trample upon those that wish harm upon me. Make their feet to tremble, smite them upon their heads. Smash them asunder for they are the enemy. May their shame consume them from within. May they, like Yam be dispersed across the land in pieces. May you implore your heavenly council to assist you in this task. May it be so."
8. Sit for a moment and let Baal permeate your space. Feel his energy around you. He is there. His often feels like a rush of energy.
9. Lift the piece of meat and pronounce with great intensity either in your mind or out loud, the **following names of Baal seven times: "Baal, Baal Shamin, Baal-Hadad**."
10. Now let him go, thank Baal in your own words. It must be sincere.
11. Thus concludes the ritual.

Let the meat stay on your altar overnight. The next day you may discard it in nature. If you do not have access to nature, you may throw it away. Do not reuse it for any other ritual or purpose. Please allow the candle, if lit, and incense to burn until completion. You will not need to do this ritual again, once is enough. You can make this ritual as long or as short as you like. I tend to go through it quickly in the book, but I have prolonged many rituals to an hour or more. Once the candle and incense are burned fully, you may return your altar to whatever configuration you had it originally.

Ritual – 2 – To Attain Personal Empowerment

1. In the center of the Altar, place the Image of Baal.
2. Place the rocks on the altar.
3. (Optional) On one side, place a yellow candle, does not matter which side.
4. On the other side, place the incense. Please make sure its Frankincense, we want to honor Baal.
5. Place the Meat and water offering right in front of Baal.
6. Since this ritual is to increase your personal empowerment. Think for a moment what that means to you. For me, it is to feel confident in my abilities to attain all the goals I desire to attain and to persevere in the face of hardship.
7. Say the following:
   "Oh Great and terrible Lord of Heaven, Baal, the warrior and King of Heaven, I ask that you, who smote Yam, the God of the sea, and defeated him before the presence of the heavenly court. Come and bestow upon me your great strength. Make the heavens tremble before me, and the earth shake under me. For even the great God El was defeated by your awesome power. As the heavenly host as my witness, bestow upon me your mighty power"
8. Sit for a moment and let Baal permeate your space. Feel his energy around you. He is there.
9. This part may not be suitable for all and if you feel uncomfortable, you may bypass it. Get a clean, sterile pin and slightly prick your finger. Let a drop of the blood fall into the water. **IF THIS IS NOT SOMETHING YOU FEEL COMFORTABLE WITH EITHER BECAUSE OF HEALTH REASONS OR OTHER, YOU MAY USE A DROP OF SALIVA.**
10. Lift the water and pronounce with great intensity either in your mind or out loud, the **following names of Baal seven times: "Baal, Baal Qarnaim, Baal-Tzaphon**."
11. Now let him go, thank Baal in your own words. It must be sincere.
12. Thus concludes the ritual.

Pour the water on the meat and let it stay on your altar overnight. The next day you may discard it in nature. If you do not have access to nature, you may throw it away. Do not reuse it for any other ritual or purpose. Please allow the candle, if lit, and incense to burn until completion. You may do this ritual no more than twice a month. It is very powerful. You can make this ritual as long or as short as you like. I tend to go through it quickly in the book, but I have prolonged many rituals to an hour or more. Once the candle and incense are burned fully, you may return your altar to whatever configuration you had it originally.

Ritual – 3 – To Get Unstuck

Often, there are times in life when we are stuck; we no longer have momentum. It's a time of stagnation. When Baal was defeated by Mot, a time of great stagnation appeared upon the land, but through magickal means, he has risen and life started anew. In this ritual, we will tap into this powerful motif.

1. In the center of the Altar, place the Image of Baal.
2. Place the rocks on the altar.
3. (Optional) On one side, place an orange candle, does not matter which side.
4. On the other side, place the incense. Please make sure its Frankincense, we want to honor Baal.
5. Place the Meat and water offering right in front of Baal.
6. Since this ritual is to get unstuck and to move forward, think for a moment what that means to you. Why are you stuck? Or rather, what is it that you want to move passed?
7. Say the following:
   "Hail, Baal, the terrible God of the heavens, the world mourns you as you pass through the underworld. The heavenly host is torn asunder as the world falls into cold and stagnation. All of life withers as you sleep the sleep of ages. All progress and movement cease as your essence turns cold. So too is my life, I am stagnant and there is no movement. I am as if stuck in the mire of the earth. Please revitalize my life as you have been revitalized, resurrect my hope as you have been resurrected, and bring to life my dreams as you have been brought back to life to give the inhabitants of the earth and heaven great joy and abundance. For in you, I resurrect myself and in you I rise above the mud. In the witness of the heavenly host, raise me up and let me loose upon the world."
8. Sit for a moment and let Baal permeate your space. Feel his energy around you. He is there. Feel the motivation of life within you.
9. Lift the water and pronounce with great intensity either in your mind or out loud, the **following names of Baal seven times: "Baal, Baal Hadad, Baal-Meon**."
10. Now drink the water in full, let it infuse you with his essence.
11. Now let him go, thank Baal in your own words. It must be sincere.
12. Thus concludes the ritual.

Let the meat stay on your altar overnight. The next day you may discard it in nature. If you do not have access to nature, you may throw it away. Do not reuse it for any other ritual or purpose. Please allow the candle if lit and incense to burn until completion. You may do this ritual as

many times as you feel you need. You can make this ritual as long or as short as you like. I tend to go through it quickly in the book, but I have prolonged many rituals to an hour or more. Once the candle and incense are burned fully, you may return your altar to whatever configuration you had it originally.

Ritual – 4 – To Gain Worldly Abundance

Whether we want to admit it or not, money and material abundance is needed in this world. We have seen what happens when people have too little. The suffering is horrific. Of course, there are people who abuse money and this makes those who do not have it scorn them. Unfortunately, this taints the view of money and thus CAN perpetuate a lack of it. This ritual will help with this.

1. In the center of the Altar, place the Image of Baal.
2. Place the rocks on the altar.
3. (Optional) On one side, place a gold candle, does not matter which side.
4. On the other side, place the incense. Please make sure its Frankincense, we want to honor Baal.
5. Place the Meat and water offering right in front of Baal.
6. Since this ritual is to enhance our material abundance, think for a moment what that means to you. Why do you need it? Sit with this for a while since it is very important to be clear on this.
7. Say the following:
   “Hail, Baal, the resurrected! The world once mourned you as your death caused blight and devastation onto the land. As you died, plague and famine and poverty had risen up and took hold of every man, woman and child. You heard their calls and returned for the good of heaven and earth. Lord Baal, please remove from my body and soul any evil that has caused me to not fully enjoy the material abundance on this earth. If it is from my own doing, set me straight, if it is a curse of poverty upon me and my kin, remove it from me. Please restore and provide me the abilities to manifest the abundance I so need. Do this for me and I will honor you.”
8. Sit for a moment and let Baal permeate your space. Feel his energy around you. He is there. Feel him “resurrect” in you.
9. Lift the water and pronounce with great intensity either in your mind or out loud, the **following names of Baal seven times: “Baal, Baal Hadad, Baal-Tzaphon**.”
10. Now drink the water in full, let it infuse you with his essence and change the energy within you.
11. Now let him go, thank Baal in your own words. It must be sincere.
12. Thus concludes the ritual.

Let the meat stay on your altar overnight. The next day you may discard it in nature. If you do not have access to nature, you may throw it away. Do not reuse it for any other ritual or purpose. Please allow the candle if lit and incense to burn until completion. You may do this ritual once a

month tops. You can make this ritual as long or as short as you like. I tend to go through it quickly in the book, but I have prolonged many rituals to an hour or more. Once the candle and incense are burned fully, you may return your altar to whatever configuration you had it originally.

PLEASE NOTE: If he answers your request, please make a public announcement on social media or any other means that others can see. This will bring him great honor.

Ritual – 5 – Working with Baal the Storm God

As odd as it might seem, it is possible to control the weather, mostly in the short term. I have, and I know others have as well. In a sense, the magick creates a small weather system with a larger one. I know it seems farfetched, but weather magick is one of the oldest forms of magick and has been practiced in pretty much every single spiritual tradition. Native American tribes were and are known to do this. Jesus himself did this when he quelled the storms. It is very common. Even if you have no specific reason to do so, weather magick can be a good way to hone your focus magickally. Since Baal is a storm God, we will use the power of a storm to harness his energy.

For this ritual, we will be using a storm.

As a word of caution – Storms can be very dangerous so if you are going to perform storm magick as a storm is passing over you, take the necessary precautions so as not to incur harm upon yourself or others. But I will assume you will be indoors for this and thus I will present the ritual for that scenario. Do not be surprised that as you perform this ritual, the storm gets stronger. It's very common.

1. Make sure the day you do this a storm is either arriving or immediately over your location.
2. Be near, but not right in front of a window so you can see the storm. Please be careful that you won't be directly in front of the window in the event the windows shatters. Safety is very important here. Storm energy is very raw and can change rapidly. What you can also do is use a weather app with radar imagery so you can see the storm in a visual way, this is quite helpful in visualizing the strength of it.
3. In the center of the Altar, place the Image of Baal.
4. Place the rocks on the altar.
5. (Optional) On one side, place an orange candle, does not matter which side.
6. On the other side, place the incense. Please make sure its Frankincense, we want to honor Baal.
7. Place the Meat and water offering right in front of Baal.
8. **Since this ritual is to harness the storm, think about what your objective is. Why do you want to infuse yourself with it? Be specific since this, in many ways, this will be two rituals in one. One to harness the storm energy and two, to redirect towards a specific intention. I will discuss this more at the end of this ritual.**
9. Say the following:
   "Hail, Baal, the great and fierce God of storms both great and small. You who ride the storm clouds, I implore and ask that you transfer to me the great power of this

storm for the purposes of _____. You are the keeper of the secrets of the storm, please bestow it upon me. Baal-Hadad, enter into me and make me the storm. I implore you do so now."

10. Sit for a moment and let Baal permeate your space. Feel his energy around you.
11. Open the window safely and now smell the stormy air, with each breath, the storms energy enters you.
12. Lift the water and pronounce with great intensity either in your mind or out loud, the **following name of Baal seven times: "Baal Hadad**."
13. Now drink the water in full, let it infuse you with his essence and change the energy within you.
14. Now let him go, thank Baal in your own words. It must be sincere.
15. Thus concludes the ritual.

In this instance, take the meat offering and find a way to place it outside during the storm. Let the storm lash it. If you are already in nature, you can leave it out there for the animals and nature to feed upon it. If you do not have access to nature, you may throw it away. Do not reuse it for any other ritual or purpose. Please allow the candle if lit and incense to burn until completion. You may do this ritual at any time you want to harness a storm. Since this is often used to enhance rituals, you can time it that your other rituals and this one take place at the same time. **Just remember, in that case, you will need TWO offerings, one for each ritual**. You can make this ritual as long or as short as you like. I tend to go through it quickly in the book, but I have prolonged many rituals to an hour or more. Once the candle and incense are burned fully, you may return your altar to whatever configuration you had it originally.

Ritual – 6 – For Occult Wisdom and Power

As occultists, a large part of the path we are on is to attain wisdom. Rituals and magick are great, but the true satisfaction comes from the wisdom one attains on the path. It feeds our souls, it lights up our imagination. When we look upon life, we see it with fresh eyes. To most who do not have this knowledge, life looks bleak, nothing has meaning. But to the occultist, EVERYTHING has meaning. Even randomness is meaningful. Have you ever looked upon an image of a fractal before? Mathematically, they are largely random and chaotic, yet they are extremely ordered and the deeper you look, the more order you see. Each layer in the fractal is a self-similar pattern to every layer above it and below it. It transcends, but includes its previous layer in perfect synchrony, structure, and infinitely so. To those who do not know, it is a mere image, but to those who know, that is the secret of the universe right before your eyes.

In this ritual, we will call Baal to help us attain Occult wisdom and the power that it brings.

1. In the center of the Altar, place the Image of Baal.
2. Place the rocks on the altar.
3. (Optional) On one side, place a purple candle, does not matter which side.
4. On the other side, place the incense. Please make sure its Frankincense, we want to honor Baal.
5. Place the Meat and water offering right in front of Baal.
6. **You may want to have a pen and paper nearby, sometimes you might get information during the ritual. It has happened to me before. I expected the ritual to work after I concluded it, but it started to work right as I was doing it. If information comes to you, it is ok to interrupt the ritual in order to take it down. Do not feel you need to complete the ritual first. When wisdom calls, listen to her.**
7. Now think of your need for this kind of wisdom. Are you thirsty for knowledge? Does it consume you? Good! This ritual is for you.
8. Say the following:

   “Hail, Baal, the mysterious of all the Gods, knower of all things hidden. My desire to learn your secrets and the secrets of the universe is very great. It consumes me from within. Let my desire for wisdom give this request wings to take flight and settle upon your mind. I ask that you give me the abilities to learn the great secrets. Whisper into my ears that I may hear, open my mind that I may discern, open my eyes so that I may see. Do this for me and I will be ever grateful. So be it”
9. Sit for a moment and let Baal permeate your space. Feel his energy around you.
10. Lift the water and pronounce with great intensity either in your mind or out loud, the

following name of Baal seven times: "Baal."

11. Now drink the water in full, let it infuse you with his essence and change the energy within you.
12. Now let him go, thank Baal in your own words. It must be sincere.
13. Thus concludes the ritual.

Let the meat stay on your altar overnight. The next day you may discard it in nature. If you do not have access to nature, you may throw it away. Do not reuse it for any other ritual or purpose. Please allow the candle if lit and incense to burn until completion. You may do this ritual as often as you wish. You can make this ritual as long or as short as you like. I tend to go through it quickly in the book, but I have prolonged many rituals to an hour or more. Once the candle and incense are burned fully, you may return your altar to whatever configuration you had it originally.

Conclusion

There you have it my friends. Baal, the Lord of the Heavens. I personally love to work with Baal and other Canaanite Gods such as Asherah. I know Baal as a God, is not often used in rituals, and that is why this is very powerful. In many ways, his energy is fresh but ancient at the same time.

I know the rituals are incredibly easy, but if you have used the rituals in my other books, you know that less is more. There is no reason to complicate any of it.

I hope you enjoy this book. Please visit me at www.baalkadmon.com and learn about my latest works and courses. I hope to see you there.

So Mote It Be,

Baal Kadmon

www.baalkadmon.com

www.occultmindscapes.com

Additional Reading

The Hebrew and Canaanite Inscriptions in English Translation - Michael S. Heiser

For the Hebrew and English translations used in this text: https://www.mechon-mamre.org/

The Ugaritic Baal Cycle: Introduction With Text, Translation and Commentary of Ktu 1.1.-1.2 (Vol.1) (Supplements to Vetus Testamentum) (v. 1) (English, Ugaritic and Ugaritic Edition) - by Mark S. Smith

The Ancient Canaanites: The History of the Civilizations That Lived in Canaan before the Israelites – by Charles River Editors

Canaanite Myth and Hebrew Epic: Essays in the History of the Religion of Israel – by Frank Moore Cross

The Origins of Biblical Monotheism: Israel's Polytheistic Background and the Ugaritic Texts - by Mark S. Smith

Monotheism and Yahweh's Appropriation of Baal (The Library of Hebrew Bible/Old Testament Studies) - by James S. Anderson (Author), Andrew Mein (Series Editor), Claudia V. Camp (Series Editor)

Want to Enhance Your Rituals?

I am not one to promote myself. I like to keep things low-key, but I created a new service that has proven to enhance your rituals and your state of mind and I am very excited about it. As many of you may know, I use Brainwave Entrainment Audios to enhance my writing, my rituals and a lot more. I have been using brainwave products since the 80s. I am using one now as I write this.

I have created hyper-specific Brainwave audios geared to specific spiritual entities. For example, if you call upon the demon, King Paimon, I have a specific audio for him. If you work with the Hindus Goddess Lakshmi, I have a Brainwave Audio for her as well.

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I am adding Audios every week and will have something for everyone and for every tradition. I am only charging $3.95 per audio MP3 download, with steep discounts for multiple purchases.

I think you will LOVE them. My beta testers loved them and I am confident you will find them useful as well.

About Baal Kadmon

Baal Kadmon is an Author, and Occultist based out of New York City. In addition to the Occult, he is a Religious Scholar, Philosopher and a Historian specializing in Ancient History, Late Antiquity and Medieval History. He has studied and speaks Israeli Hebrew · Classical Hebrew · Ugaritic language · Arabic · Judeo-Aramaic · Syriac (language) · Ancient Greek and Classical Latin.

Baal first discovered his occult calling when he was very young. It was only in his teens, when on a trip to the Middle East that he heeded the call. Several teachers and many decades later he felt ready to share what he has learned.

His teachings are unconventional to say the least. He includes in-depth history in almost all the books he writes, in addition to rituals. He shatters the beloved and idolatrously held notions most occultists hold dear. His pared-down approach to magick is refreshing and is very much needed in a field that is mired by self-important magicians who place more importance on pomp and circumstance rather than on magick. What you learn from Baal is straight forward, with no frills. Magick is about bringing about change or a desired result; Magick is a natural birthright…There is no need to complicate it.

Follow Him On Facebook and other Social Media Sites:

http://baalkadmon.com/social-media/

Other Books By The Author

Organized by date of publication from most recent:

Pazuzu Rising (Mesopotamian Magick Book 2)

BAAL: THE LORD OF THE HEAVENS: CALLING DOWN THE GREAT GOD OF CANAAN (CANAANITE MAGICK Book 2)

Chod Practice Demystified: Severing the Ties That Bind (Baal on Buddhism Book 2)

The Talmud: An Occultist Introduction

The Path of the Pendulum: An Unconventional Approach

Durga Mantra Magick: Harnessing The Power of the Divine Protectress

Asherah: The Queen of Heaven (Canaanite Magick Book 1)

Dependent Origination for the Layman (Baal on Buddhism Book 1)

The Watchers And Their Ways

Rabbi Isaac Luria: The Lion of the Kabbalah (Jewish Mystics Book 1)

Circe's Wand: Empowerment, Enchantment, Magick

Ganesha Mantra Magick: Calling Upon the God of New Beginnings

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Tefillin Magick: Using Tefillin For Magickal Purposes (Jewish Magick Book 1)

Jesus Magick (Bible Magick Book 2)

The Magickal Moment Of Now: The Inner Mind of the Advanced Magician

The Magick Of Lilith: Calling Upon The Great Goddess of The Left Hand Path (Mesopotamian Magick Book 1)

The Magickal Talismans of King Solomon

Mahavidya Mantra Magick: Tap Into the 10 Goddesses of Power

Jinn Magick: How to Bind the Jinn to do Your Bidding

Magick And The Bible: Is Magick Compatible With The Bible? (Bible Magick Book 1)

The Magickal Rites of Prosperity: Using Different Methods To Magickally Manifest Wealth

Lakshmi Mantra Magick: Tap Into The Goddess Lakshmi for Wealth and Abundance In All

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Tarot Magick: Harness the Magickal Power of the Tarot

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Tibetan Mantra Magick: Tap Into The Power Of Tibetan Mantras

The 42 Letter Name of God: The Mystical Name Of Manifestation (Sacred Names Book 6)

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72 Demons Of The Name: Calling Upon The Great Demons Of The Name (Sacred Names Book 5)

Moldavite Magick: Tap Into The Stone Of Transformation Using Mantras (Crystal Mantra Magick Book 1)

Ouija Board Magick - Archangels Edition: Communicate And Harness The Power Of The Great Archangels

Chakra Mantra Magick: Tap Into The Magick Of Your Chakras (Mantra Magick Series Book 4)

Seed Mantra Magick: Master The Primordial Sounds Of The Universe (Mantra Magick Series Book 3)

The Magick Of Saint Expedite: Tap Into The Truly Miraculous Power Of Saint Expedite (Magick Of The Saints Book 2)

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Vashikaran Magick: Learn The Dark Mantras Of Subjugation (Mantra Magick Series Book 1)

The Hidden Names Of Genesis: Tap Into The Hidden Power Of Manifestation (Sacred Names Book 4)

The 99 Names Of Allah: Acquiring the 99 Divine Qualities of God (Sacred Names Book 3)

The 72 Angels Of The Name: Calling On the 72 Angels of God (Sacred Names)

The 72 Names of God: The 72 Keys To Transformation (Sacred Names Book 1)